342 nearby site when the family changes its place of residence.

If the huts are very much inferior in their outward appearance and in the care with which they are built to those of Ruanda, this is even more true of their interiors. Here, as in Ruanda, the interior supporting poles are used to fasten [285] several woven screens, higher than a man and made of papyrus, reed stalks, or bamboo laths. These divide the hut into two or more separate living, sleeping, and store rooms. Many of these woven screens have the shape of a bent shield, as in Ruanda. In Urundi, however, very few of them are plaited as delicately and figured as beautifully as the shield-shaped wall screens and mats which in Ruanda cover the walls all around [22] and separate the various rooms from each other, admirably decorating not only the huts of the Batussi but often also those of prosperous Bahutu. Usually only two rooms are separated from each other by mats in this way: the front room (umurjango), which serves as a living room, kitchen, and dining room during the day, and the rear room (akagiro) which 513 serves as a bedroom. In the latter, the parents' bed space 352 is also separated from the sleeping place of the children by mat screens. Here most of the Barundi sleep simply on a bundle of straw which they cover with a cowhide or goatskin. However, where a bedstead does exist, it consists of four short posts rammed into the ground and a wooden frame fastened on them which is filled with laths and covered with a mat. In Urundi, as well as in Ruanda, Mpororó, Ankole, etc., such bedsteads are owned only by the distinguished and the rich.

352 Wooden stools to sit on, like the ones used elsewhere in East Africa, are nonexistent in Urundi and Ruanda, or they exist only as a foreign import from Unjamwesi, Usámbiro, etc.

Even in the dwelling of the powerful chief Lusabiko in East Urundi there was "not a single stool or log to sit on. Only a few thick bundles of straw were lying in a corner; they could be drawn toward one if he did not wish to squat on the ground. If one desires to sleep, the bundle is unfastened, and [513] a soft bed is made. In the homes of rich persons a hairy ox hide is placed over it before sitting or lying down." (No. 14, 1901, p. 214.)

323 of the Wawira who live on the west shore of Lake Tanganyika
415 in the Congo State, and they have this shape only if specially
439 ordered. The simple Barundi vessels are very cheap: in
[435] Usumbura a large cooking pot is sold for one heller; in the interior two pots cost one kete of pearls.

The Barundi are hardly less adept at basketry (kudsjischa)
285 than the Banjaruanda, but as far as patterns and decoration are concerned, they are far inferior to the latter. Basketry may be divided into three types: the binding technique, the weaving technique, and the coiling technique (No. 32a, p. 42). The binding technique is the simplest of the three. Reed stalks, papyrus strips, tufts of grass, or rushes are arranged side by side and then are bound together with a few transverse bast strings. Mats, open baskets, and sieves are manufactured in this manner, but this work is so loosely woven as to be useful only for a limited number of purposes. In any case, there are very few
● [352] mats in the interior of Urundi; even the chiefs usually sit on the bare ground or on a hide. In some areas, however, such
[513] mats, woven with long stalks of grass, are used; people wrap them around their naked bodies when going to sleep (No. 19, p. 390). In the Tanganyika district there are many more mats. It seems that they were introduced from the Congo and from the north (Ruanda). It is remarkable that in Urundi only men
[462] weave mats, which is the case even for the Batwa, whereas in Ruanda only women make the delicately woven ground mats, bed screens, bed mats, wall screens, etc., which often have beautiful patterns.

285 The weaving technique is much more widespread. It is
415 used in manufacturing baskets, plates, bags, sacks, and other things (Plate 51). Usually two layers of thin strips of bast are interlaced with each other at right angle, like a mesh. Depending on the material, this texture is firm and elastic or soft and flexible, but in all cases it is closely woven. The instruments used for this technique are a thin wooden stick which loosens the mesh to facilitate the passage of the material and an iron needle without an eye but with a little projection for winding the bast string so as to pull it through. In this way they produce large and small, round and square, tall and flat, open and

285 lidded baskets, long narrow containers for tubes to suck beer,
415 very large baskets with lids which are used as traveling trunks, meal winnowers, plates, grain sacks, sometimes even quivers for arrows, and other things. Very occasionally [80] simple
[531] linear patterns are produced by interlacing strips of bast dyed black. In Urundi this weaving technique is exclusively prac-
[462] ticed by women; only the large flat meal winnowers are manufactured by men (No. 19, p. 577), presumably because they
[237] are calked with cow dung, a product of cattle which women can
[184] have nothing to do with as a matter of principle.

285 The coiling technique is used for making basketry with long, thin, straw or bast rolls, with thread wrapped round them (similar to the beehives of our peasants). These rolls are laid in spiral fashion on top of each other and are tightly fitted by the bast string tied around them; for this reason this is also referred to as the spiral-technique (Plate 50). It is used for producing baskets and bowls with walls which are thicker and more resistant to shock and pressure than those manufactured by the weaving technique. The spiral technique is also employed in making
[415] waterproof cups, the long pointed lids of the gourd bottles used
[482] for beer, and the often very pretty wreath-shaped rings used for
[462] keeping vessels in an upright position and for carrying burdens on the head. This technique is also only practiced by women.
285 Stuhlmann assumes that it is of Hamitic origin (No. 32a, p. 44).
171 This would account for its general geographic distribution and for the high stage of development to which it has been brought in the Batussi states. F. von Luschan also points out that this technique is characteristic of Hamitic tribes or tribes under Hamitic influence, ranging from the Somali to the Ovambo [Ambo] (No. 40, p. 252).

286 Finally we wish to mention the carrying nets which are
352 made of intertwined bast strings simply tied together crosswise. They are hung inside the huts to hold calabashes and other objects (Plate 51). The Barundi could not do without these nets, for even inside the huts plaited work cannot be left standing on the floor since it would be eaten by the termites.

286 The Lake Barundi of the Tanganyika district plait fishing
177 nets with either a wide or narrow mesh in a similar fashion, but

342 The Munyarwanda /sing. of Banyarwanda/ lives in round huts made of reeds, bamboo, and small sticks which are stuck into the ground and whose tips vanish into a sort of previously braided roof (igisenge).

Flexible stalks, gathered into bunches and tied inside in the shape of a circle, lend unity and strength to the structure. Wooden pillars placed under the dome serve as supports and keep the arch from falling over its owners.

The cover is made of grass: sometimes hay from the grasslands, sometimes coarse marsh grass called urukangaga.

[554] Let us add that the beauty and solidity of the hut vary with the wealth of its owner. The hut /54/ includes several compartments divided by partitions of woven bamboo or reeds.

352 513 The bed is made of four pickets set into the ground and interconnected by pieces of wood across the width and length. It supports a mattress of grass covered with a mat. The bed is reserved for the parents. Children sleep on the ground on a mat used half as a mattress and half as a cover.

231 If the owner has some sheep or goats, or even a small calf, he makes room for them in one corner of the hut. The poultry also settles there. And everyone sleeps most peacefully.

354 The furnishings are very primitive. Three clumps of earth, once the domes of as many anthills, make up the andirons of the [415] hearth. They support a large water jar that serves to cook everything. Above the hearth sits a sort of grid where wood is laid to dry.

352 415 In addition, against the partition delimiting the space reserved for strangers, there are jars and jugs of varying size, a half-gourd to scoop water, whole gourds of varying shape and size to hold banana juice or drinking water.

If the Munyarwanda is fortunate enough to own a cow, which is a gift from the gods, he will also have milk containers and churns.

351 Slightly hollowed round billets are used as seats. The hut is usually surrounded by a courtyard of variable size enclosed by a wall of ficus or euphorbia (imiyenzi) that serves as shelter against the wind and [343] protection against thieves. Small shelters (indaro) dedicated to the spirits and food granaries stand within the courtyard to one side or another.

251 being stored in an empty hut. This must have been a temporary arrangement to counter the danger of termites.

In Ruanda some of the supplies are kept in the hut. Here, however, they do not use banana leaves but baskets sealed with cow dung. The baskets hold up to 50 kilograms.

In northern and western Ruanda there are often pits in the immediate neighborhood of the huts, where bananas are kept to ripen and fresh beer is kept until it ferments. The pits are heated before the bananas are stored there. To do this the smoke from the adjacent fire is directed into the pit. Dr. Kandt (1) is

1. Kandt, R., Caput Nili (Berlin, 1904), p. 390.

undoubtedly referring to these pits when he says that the cellars of the Banyabungu are: "...caves in the shape of butter molds, the walls of which are supported by bent branches and hoops. The hoops starting at the bottom form diminishing concentric circles up to the opening which is wide enough for a man to enter."

[514] Privies seem to be completely unknown in Ruanda.

342 352 [206] Interior of the Hut. The interiors of the huts in Kissaka differ from those in Kiziba in that there are no fixed, woven partitions. When you enter the hut, you seem to be confronted by a finely woven wall, but on closer observation this turns out to be a row of uprights. Stiff rectangular mats are wedged in between them and bent outward. The mats are woven somewhat like the baskets; they are 2 meters long and 40 centimeters wide and usually sealed with cow dung. This wall separates the anteroom (umuriango) from the hearth section. On the left side is an opening which forms a narrow entrance to the interior of the hut. The position of this opening seems to be reminiscent of the arrangement in the Bakondjo huts. However, this opening can also be directly opposite the entrance, as is generally the case among the Batutsi.

352 Along the wall of the hearth section, usually to one side of the entrance, is the bench for the milk vessels. This is about 40 centimeters wide, 40 centimeters high, and up to 2 meters long

and is covered on top and in front with mats. On this bench stand several simple vessels carved out of wood and covered with not very artistically woven straw lids. Above these vessels, on a beam placed across two uprights, large calabashes used in making butter hang in nets. In Kissaka these hanging nets are not as neatly and carefully made as in Kiziba. Small calabashes are used to close the openings of the butter calabashes.

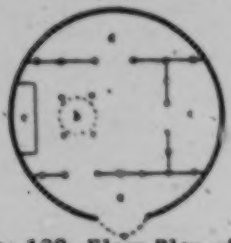

Fig. 128. Floor Plan of Kissaka Hut: (a) anteroom, (b) hearth, (c) bedroom, (d) back room, (e) milk bench.

The hearth is situated somewhat to the left of center. It is shaped like a round clay slab with two concentric circles, one centimeter high and ten centimeters wide, to prevent fire and ashes from falling out. Well-to-do people who have a separate cookhouse do not keep a fire in the hut during the day. Their hearthstone is always [207] swept clean, and they light a fire only in the evening. Above the fire is a grill, that is, a slab set on four high posts. The bunches of bananas to be used for making beer are placed on this grill to ripen.

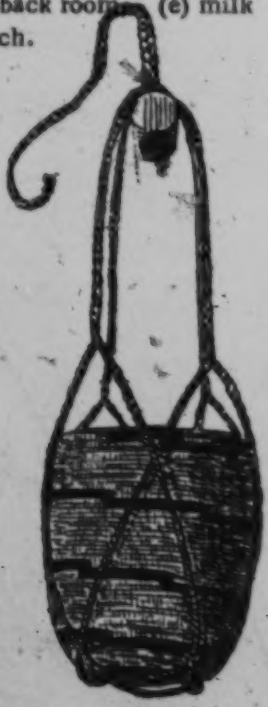

Fig. 129. Hanging Net with Basket. (1/6 actual size. III 13100.)

On the other side of the hearth, opposite the milk bench, is the spacious bed. This is surrounded by posts, and here again we find mats or plaited work wedged between them in order to close off the room. There is a separate approach to the bed, which can be closed off with a rollable stick mat, like a blind.

342 In Mulera I had an opportunity to see a different arrangement of the hut. Here there was no partition between the anteroom and the hearth section, and the whole thing was called a cow stall (ruburnbiro). The hearth (isiko) was in the middle of the hut. This is also said to be the usual arrangement in Bunyabungu (1).

1. Kandt, R., Caput Nili (Berlin, 1904), p. 390.

In Mulera, behind the hearth is the women's rooms (mbele) which leads to the niche dedicated to Biheko (ruhimbi). To the right of the entrance is the room for the calves (ruhongoro). The bedroom is between the Biheko niche and the calf stall.

352 In Ruanda the bed is made of wooden sticks. Four supports forked at the top, are driven into the ground, and on these rest two horizontal rods that support a platform made of wooden sticks. The frame is covered with several mats which make a relatively soft padding.

513 The sleeper wraps himself up in a mat, so that only the masunzu (2) and the toes stick out, which are not infrequently

2. Umshaven stripes of hair which ornament the heads of men, children, and young people.

gnawed by rats, the worst plague of the dwellings.

415 On the side of the bed facing the wall I saw tall round baskets with lids (ichibo) filled with grain for sowing.

352 Beds are found in all the huts of Mpororo, central and southern Ruanda, and Mulera, but in Bugoye I saw huts without them. There were very few in Nyundo, whereas in Ruagari which is only four hours north [208] on the Bgisha border, people commonly slept on mats without bedsteads in a special portion of the hut closed off by a partition. This was also the arrangement among the Batwa of Chuma. Among the Bakondjo and the inhabitants of Toro there are beds in all the huts. There are none in Kiziba.

The Batwa west of the Kagera do not use beds nor do the inhabitants of Bgisha and north Bugoye, who are obviously influenced

352 by the Batwa. The Pygmies also do not use beds. If we also remember that the people west of the Kagera make their bowstrings of rattan (bamboo) and use the wooden arrowhead, we may venture to surmise that the absence of the bed in north Ruanda is connected with the Batwa, that is, the Pygmies.

In the interior of the Batutsi huts I occasionally also saw a special room for children and guests. Usually the larger children and the guests sleep in the anteroom (umuriango).

The floor of the huts is covered with mats and not strewn with grass as in Kiziba and Mpororo. On the floor there is usually also a low wooden stool to sit on.

412 Household Utensils. In Ruanda household utensils are very crudely constructed, especially the mortar and pestle. The latter is a simple uncarved stick with a bulbous end. The gourd bottles, 415 too, are not as smooth and regular as those in Kiziba where we find all forms highly developed and perfected.

The most important household utensils are storage baskets, millstones, and various dishes for cooking and eating.

415
285

Fig. 132. Woven Basket from Mulera. (1/6 actual size. III E 13103. 39 centimeters in diameter.)

Fig. 133. Shield Basket for Flour from Ruanda. (1/6 actual size. III E10922. 27 x 23 centimeters.)

We have already briefly referred to baskets. We mentioned the conical storage baskets of bamboo (Fig. 54), the smaller straw baskets that are sewn together (ichibo, Fig. 131), the shield baskets for winnowing grain (Fig. 28), and the traveling baskets made of

445 [211] The wooden bowls are usually elliptical, but sometimes they are quite long and have a handle, so that they resemble a very short-handled spoon. Twin vessels are also not uncommon and I collected a number of them in Mulera. They hold less than other vessels. These twin vessels have a common longitudinal axis, are carved from one piece of wood, and used to serve different foods at one time. The part that joins them serves as a handle. On the outer rim there is often the suggestion of a handle in the form of a knob or a loop. Simple bowls sometimes also have loops.

[212] Gourds are used to hold beer and water. In Mulera, as in the Congo Basin, large bowls (ulukiza) made of calabashes cut in half lengthwise are used for drinking. Usually, however, in Ruanda, beer is sipped through straws from calabashes with narrow necks. The necks of these jugs are not as narrow as those in Kiziba. The straws are kept in the huts in small woven or carved wooden containers (ikitembo) resembling quivers.

Beer is poured into the small openings of the calabashes with funnels. [213] However, we also find vessels used for pouring. These were collected and illustrated by Dr. Kandt. (1)

1. Kandt, R., "Gewerbe in Ruanda [Industry in Ruanda]," Zeitschrift für Ethnologie, 1904, p. 346.

Milk is stored in the house in the wooden vessels (kianzi) we have already discussed. Large gourds (kisabo) are used for making butter. There are special small vessels for storing butter. They are made either of fired clay or carved out of wood. The latter are shaped like tiny dishes, but the edges are more convergent, and they usually have a loop handle.

●352 Small, one-legged stools complete the furniture, but not every household has these.

462 The Household. The women do the housework which consists of fetching water and preparing food.

312 Fetching the water needed for the household is probably the most onerous task, particularly in the lava district south of the